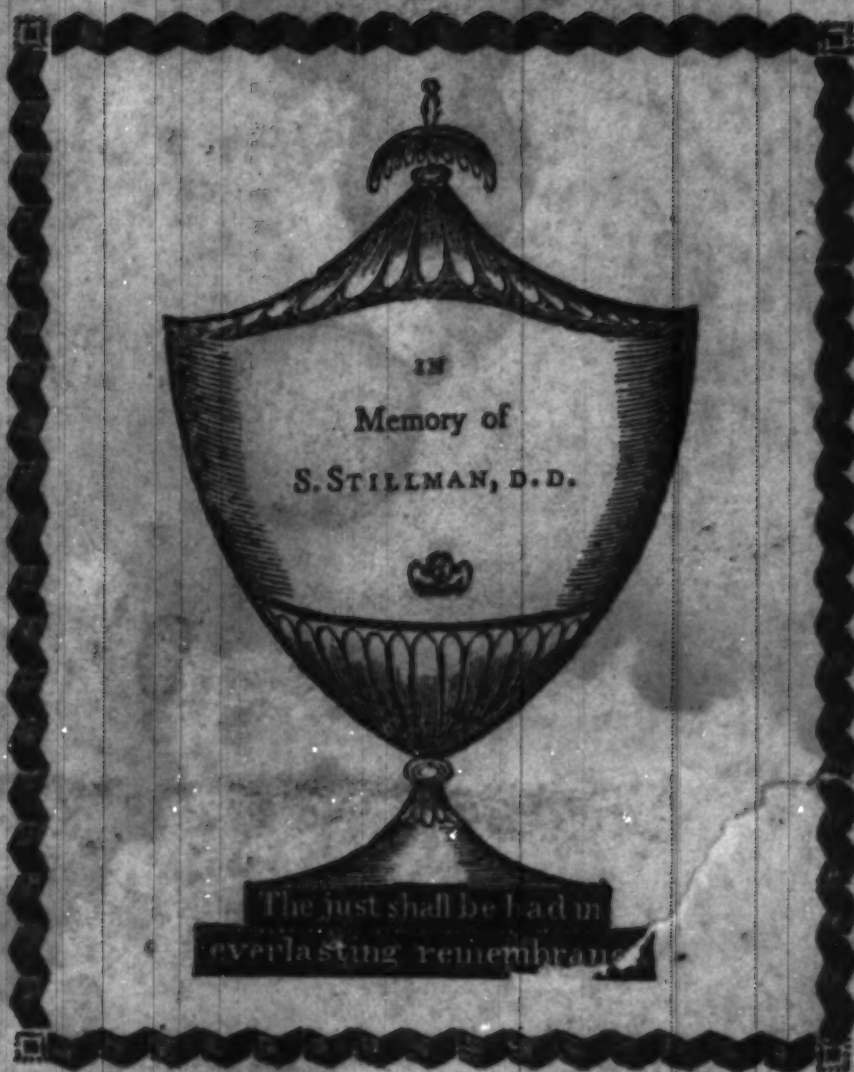


of John Baxter's Book

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*The peaceful Reflections and glorious Pros-  
pects of the departing Saint.*

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DEC 10 1907

A  
DISCOURSE,

DELIVERED IN THE MEETING-HOUSE OF

The First Baptist Church in Boston,

MARCH 16, 1807,

AT THE

Interment

OF THE

REV. SAMUEL STILLMAN, D. D.

LATE PASTOR OF SAID CHURCH.

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BY THOMAS BALDWIN, D. D.

PASTOR OF THE SECOND BAPTIST CHURCH IN BOSTON.

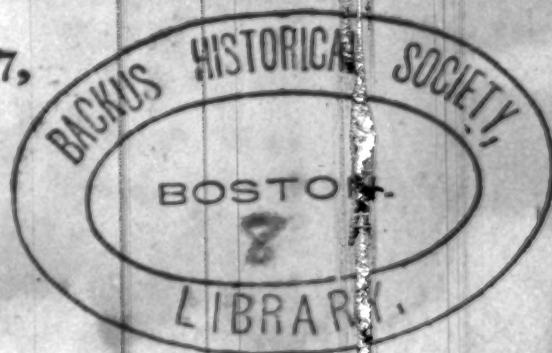
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"I am distressed for thee, my brother ;-----very pleasant hast  
thou been unto me."

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Boston :

PRINTED AND SOLD BY MANNING AND LORING, NO. 2,  
CORNHILL.



The powerful Reflections and glorious Pros-  
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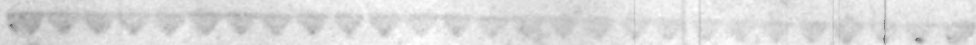
REV. SAMUEL STEPHENS, D. D.

LAST PASTOR OF THIS CHURCH.

BY THOMAS BALDWIN, D. D.

PASTOR OF THE BAPTIST CHURCH IN BOSTON.

And a Sermon, in which the Author's views on the  
nature and extent of the Christian's duty, are  
presented.



Boston :

Printed and sold at WELLES AND LORING, No. 2  
CORNHILL.



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*At a Meeting of the First Baptist Church and Society  
in Boston, March 22, 1807,—*

**VOTED**, That Deacon JOHN WAIT, Messrs. WILLIAM PORTER, SAMUEL LORD, DANIEL WILD, PRINCE SNOW, EBENEZER L. BOYD, and JAMES LORING be a Committee to wait on Dr. *BALDWIN*, to present him their thanks for his affectionate and sympathetic Discourse delivered on Monday last, at the Funeral of our revered and much-beloved Pastor, the late Dr. *STILLMAN*; and to request of him a copy for the press.

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TO THE  
BEREAVED FAMILY,  
AND TO THE  
MOURNING CHURCH AND CONGREGATION,  
THE FOLLOWING DISCOURSE  
IS, WITH CORDIAL SENTIMENTS OF SYMPATHY AND  
ESTEEM,

Humbly Inscribed,

BY

THE AUTHOR.

---



---

## DISCOURSE.

---

2 TIMOTHY, iv. 7, 8.

*I HAVE FOUGHT A GOOD FIGHT, I HAVE FINISHED MY COURSE, I HAVE KEPT THE FAITH: HENCEFORTH THERE IS LAID UP FOR ME A CROWN OF RIGHTEOUSNESS, WHICH THE LORD, THE RIGHTEOUS JUDGE, SHALL GIVE ME AT THAT DAY.*

EVERY moment of life has some importance attached to its improvement. But no portion of our time appears more interesting, to ourselves and others, than that which closes the present scene of things, and which must launch us upon the boundless ocean of untried existence. At this solemn period, reflection will recal from oblivion the various transactions of our past lives, and examine them with the scrutinizing eye of a judge. This review will either afford consolation and pleasure, or sting the soul with insupportable anguish. Nothing will be able to endure the test of calm reflection, but what bears the stamp of virtue and religion.

Our anticipations of the future will be in exact unison with our reflections on the past. If our lives have been spent in abusing the divine goodness, and in treasuring up wrath against the day of wrath and revelation of the righteous judgment of God; then there will of necessity be a

fearful looking for of judgment and fiery indignation, to devour the adversaries of truth and righteousness. On the other hand, if by a patient continuance in well doing, we have been perseveringly seeking for glory, honour, and immortality, then the most delightful prospects will arise to the soul, of *eternal life* in the paradise of God.

With this hope full in view, in what a dignified attitude does the great apostle of the Gentiles appear before us, in the text and context. He was now addressing his affectionate and probably his last advice to Timothy, his son in the gospel. After charging him, in the most solemn manner, *before God and the Lord Jesus Christ, to preach the word, to be instant in season and out of season*, he goes on to foretel that there would be an apostasy from the truth. *The time will come*, saith he, *when they* (meaning, no doubt, such as should call themselves Christians) *will not endure sound doctrine; but they shall turn away their ears from the truth, and be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.*

In order to encourage Timothy to the faithful discharge of his duty, he invites his attention to his peculiar situation, as connected with his past experience and future prospects. *'I am now*, saith he, *ready to be offered, and the time of my departure is at hand.* When it was foretold that I should suffer for the cause of Christ, I felt and expressed a willingness, *not only to be bound, but to die for the name of the Lord Jesus.* I have long been in bonds; and if it be the will of God, that I should fall a victim for the cause of truth, and be immo-



lated on the altar of persecution, *I am now ready to be offered.* I am fully persuaded that the time of my *departure* is at hand.' But, far from repining at this, he seems to have viewed it like the *departure* of the ancient tribes from a dreary wilderness, to enter into the promised land; or like the traveller, who embraces the inn for a night, but in the morning *departs* for his own home.

With what calmness and serenity did this holy man look to the end of his race! Neither difficulties nor dangers could appal him; nor could any thing terrestrial shake his confidence in God. *I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is a crown of righteousness laid up for me.*

In further discoursing upon the words, we shall briefly consider *the peaceful reflections and glorious prospect enjoyed by the servants of Christ, at the time of their departure.*

Looking back upon the scenes through which he had passed, we may suppose the following to be his reflections. 'I have, indeed, been called to contend earnestly for the faith which was once delivered to the saints. I have had to contend with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in high places: but I have fought a good fight. The path of duty which I have been called to tread, has exposed me to innumerable and imminent dangers. I have been in perils of robbers, in perils by mine own countrymen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. But

notwithstanding the difficulties I have had to encounter, it has been my constant aim cheerfully to do my duty, and to *war a good warfare*. As I have never been engaged in an unlawful contest, so neither have I made any degrading concessions to the enemies of the cross. The weapons of my warfare, though not carnal, have been mighty, through God, to the pulling down the strong holds of sin.'

This holy apostle knew what it was to conflict with the opposition of an ungodly world, in all its various forms. He despised its allurements, and suffered its persecutions. Nor was he a stranger to the fiery darts of the *wicked one*; for he had experienced the buffetings of a messenger of Satan. Besides all these, he had much to do in order to overcome the corruptions of his own heart. He often complained of what he called the *old man*, the *law in his members*, which warred against the law of his mind. In this conflict, however, he did not fight as though beating the air, but kept his body under. Its lusts, appetites, and passions, were all subjected to the government of grace. And at times, he exulted that the *old man was crucified*, and that finally *the body of sin would be destroyed*.

This Christian hero had often unfurled the banner of the cross, where Christ had never before been named; feeling equally concerned to extend the knowledge of salvation to the rude Barbarian and to the polished Greek. This, to his benevolent soul, must have been a most delightful employment. His fatigues and sufferings must have been great indeed, but his labours were rewarded with unexampled success. To



an almighty arm he attributed all the success which attended his preaching, and all his deliverances from death. *Thanks be unto God, who always causeth us to triumph in Christ.* It was in the strength of Christ that he set up his banner, and it was through this alone that he gained the victory.

*I have fought a good fight.* Do you not discover, in this language, an elevation of soul, which placed the apostle above the reach of danger? As from a lofty eminence, he could now survey the whole scene of his conflicts. 'I have fought a good fight; I have been enabled honourably to sustain the action, and to keep the field. The conflict is now no longer doubtful. I have not, at this late period, to gird on the harness; but having gained the victory, am preparing to put it off.'\*

He had, indeed, one more enemy with which to conflict, but he considered him as a vanquished foe. He saw the *King of Terrors*, arrayed in his most dreadful form, advancing towards him; but, armed in the complete panoply of God, he exultingly exclaims, O death! where is thy sting? O grave! where is thy victory? He well knew that the sting of death was sin, and that the strength of sin was the law, but could thank God for giving him the victory through our Lord Jesus Christ.

Every good minister is engaged in the same warfare, and if faithful to his Lord and Master, is fighting the same good fight, and like him, will ere long obtain the victory. Hence we are called to endure hardness, as good soldiers of

\* 1 Kings xx. 11.

Jesus Christ ; to be valiant for the truth ; and to play the men for our people, and for the cities of our God ; to fight the good fight of faith, and lay hold on eternal life.

At this solemn period, when the apostle was expecting soon to take his departure from a world of sin, and to render up an account to his final Judge, in the language of holy triumph he could add, *I have finished my course.*

As in the preceding article, the apostle had compared the Christian profession to a warfare ; so, here he compares it to a *race* : probably in allusion to the Grecian games. Our life may be compared to a race, which all are running ; and whether we run in the *highway* of holiness, or in the broad way of sin, we shall soon reach our goal. Too many run, as we have reason to fear, *according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.*

By *course*, the apostle however, more probably intended his ministry. We find the same expression in his address to the elders at Ephesus. The Holy Ghost testified in every place, that bonds and imprisonment awaited him ; *but*, said he, *none of these things move me : neither count I my life dear unto myself, so that I may finish my course with joy, the ministry which I have received of the Lord Jesus.*

Here, my brethren, the apostle gives us his estimate of this important work. His life, however dear to him in other respects, when put in competition with the ministry, he did not count dear, as a sacrifice in so good a cause.



But when may a minister be said to finish his course with joy? We answer—When he has faithfully employed his time and talents in his Lord's service: when he can say in sincerity, *I am pure from the blood of all men; for I have not shunned to declare the whole counsel of God: I have kept back nothing that might have been profitable to those who heard me; but have taught them publickly, and from house to house: when his labours have been succeeded, for the building up of the cause of God: when he can rejoice over many, and say with the apostle, For what is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ, at his coming? For ye are our glory and joy.* That minister, whose usefulness continues unabated to the close of life, and who to the last moment enjoys the undiminished affection of his people, may in a peculiar sense be said to finish his course with joy. Though conscious of many imperfections in himself, he will be enabled to rejoice in Christ Jesus, confiding in his finished righteousness, having no confidence in the flesh. But whatever our course may be, we shall soon finish it, and our reward will be according to our works.

In order to finish well, we must also *keep the faith*: this completes the climax. I have fought the good fight, I have finished my course, I have kept the faith. Happy apostle! how enviable is thy condition! How limited are all the prospects of wealth and ambition, compared with thine! Theirs terminate with this present world; thine embrace the realities of eternity. Contemplate this holy man, standing on the margin of time,

and with the telescope of faith, exploring those distant regions, where the Godhead resides and shines. But these joys are reserved only for those, who overcome by the blood of the Lamb, and by the word of their testimony; *who keep the faith*, without wavering.

By the *faith* here mentioned, we are undoubtedly to understand the doctrine of faith, or that system of doctrines revealed by the Spirit of God in his word. Every faithful minister will be concerned to keep this system pure. Nothing can be added to it, or taken from it, without endangering our part in the Lamb's book of life.

If a *departure from the faith* was at hand, when many, though professing the Christian religion, *would not endure sound doctrine*, but should *turn away their ears from the truth*, or should so corrupt it as to render it pleasing to the unhumbled heart; then to be able to say, *I have kept the faith*, must appear peculiarly important.

Desirous as the apostle was, not to give offence either to Jew or Gentile, or the church of God; yet he never sought to please men at the expense of truth. With all his condescension, here was a boundary which he could not pass. Happy had it been for the church of God, had all her teachers thus adhered to the faith: but, alas! how many, not holding it in a good conscience, *concerning faith have made shipwreck!* It discovers a mind awfully insensible to the authority of truth, to suppose it to be of little consequence what men preach or believe.

The author of our text was far from such an accommodating system. *Charge some*, said he to Timothy, *that they preach no other doctrine*; that



is, than *sound doctrine*, as he calls it in another place, or *good doctrine*. He further charged Timothy, to take heed to himself and to his *doctrine*; to continue in them: for in doing this, saith he, thou shalt both save thyself and them that hear thee.

If keeping the faith, and holding the doctrine which is according to godliness, have a tendency to save the souls of men; then it may be fairly concluded, that doctrines which differ essentially in principle, will have a contrary tendency.

The passage we have been considering, is, in some of the oriental versions, rendered, ‘I have kept *my faith* ;’ that is, I have been faithful to my trust, as a good steward of the mysteries of God. I have endeavoured to act up to my profession, both as a Christian and as a minister. I have the testimony of my own conscience, that I have not walked in guile, nor handled the word of God deceitfully; but by manifestation of the truth to every man’s conscience in the sight of God.

Having taken this solemn retrospect of what he had done and suffered in the cause of his Divine Redeemer, he could now look forward with joyful expectation to that day, when he should meet the final plaudit of his Judge, and receive from his impartial hand some lasting token of his love and favour.

With an assurance which death itself could not appal, he thus expresses his views of future happiness:—*Henceforth there is laid up for me a crown of righteousness.*

The future happiness of saints in glory is fitly represented by a *crown*. It well agrees with that

character which is given them, of *being made kings and priests unto God and the Lamb*. Though taken from the dunghill, they are raised to sit among *princes*, and to inherit the *throne* of glory. They are prepared in time, for that kingdom, which was prepared for them from the foundation of the world.

It may be observed, that the apostle calls it a *crown of righteousness*. It is so in every sense. It is decreed to all who receive it, by a righteous Judge, whom neither flattery nor bribes can influence. Besides, it comes to the believer only through the righteousness of the Lord Jesus Christ. It also denotes the person righteous who receives it, and entitles him to all the felicities and glories of the heavenly state.

What exalted honours does the God of grace confer on worms! He takes sinners of Adam's race, and often too the vilest of the vile, and washes them in redeeming blood, and makes them kings and priests unto God and the Lamb. With such prospects as these, well might the apostle exclaim, *I am in a strait betwixt too, having a desire to depart, and to be with Christ*, which, as it respects me, would be far better; but it seems needful for the church that I should continue here a little longer. But let my heavenly Father dispose of me as he may see fit, one thing I am assured of, *For me to live is Christ, and to die will be gain*.

Every minister of Jesus Christ, as he is called to participate in the same kind of trials which this apostle endured, will also be supported by the same glorious promises and prospects. Happy indeed shall we be, if when we come to finish



life, we are enabled to say, *I have fought a good fight, I have finished my course, and kept the faith.* Death will then appear like an enemy disarmed, and the grave will only open its bosom to rest the weary traveller.

But however resigned and joyful the good man may be at the hour of death, his *departure* must be attended with many affecting circumstances. To leave those who are allied to us by the tenderest ties of nature and friendship, must be truly distressing. The thought is sometimes overwhelming, to the holiest and best of men. *What mean ye to weep, and to break mine heart?* was the language of an apostle, when oppressed with the grief of his friends. How deeply affecting to the good man, when called to struggle with the *last enemy*, to see the dear partner of his bosom stand weeping over him, and trying to sustain his fainting head, while with a trembling hand she gently wipes from his face the cold sweat of death! To swell the tide of grief still higher, the dear children whom God has given him, stand agonizing round him; and while bedewing his hands and his cheeks with their tears, they are heard softly to exclaim, in the language of the young prophet, *My father! my father!*

The dear minister of Christ has not only to struggle with these tender feelings, which are common to others; but he has another connexion, of a nature somewhat different, but nearly as tender, to be dissolved: we mean the connexion between him and his dear people. Many of these are probably the seals of his apostleship, for



whose souls he had travailed in birth until Christ was formed in them. Others, for whose eternal welfare he had felt a most tender concern, but for whom he could entertain no well grounded hopes. These various connexions cause a thousand tender solitudes, which at this solemn hour rush like a torrent upon the departing soul. But, feeling the earthly house of his tabernacle dissolving, and knowing that he has a building of God, a house not made with hands, eternal in the heavens, he bids his weeping friends adieu, softly saying,

"Cease, fond nature, cease thy strife,  
"And let me languish into life."

These brief observations naturally conduct our thoughts to a more particular consideration of the very solemn and deeply affecting dispensation of Divine Providence, which has now called us together, in this mournful house of prayer.

Our highly esteemed friend and brother, having fought a good fight, and kept the faith, has now finished his course; and not a doubt remains, but a crown of righteousness was prepared for him, by the Lord the righteous Judge. And while we are this day weeping over his dear remains, *sorrowing most of all that we shall see his face no more*, his immortal part has united the innumerable company of angels, and the spirits of just men made perfect, where tears are forever wiped away.

Some account of the deceased will probably be expected; but it is with trembling diffidence, that I attempt a delineation of the character of this great and good man. Conscious of my inability, I should have declined the undertaking,



had not propriety imperiously called me to make the attempt.

Dr. STILLMAN was born in the city of Philadelphia, February 27, 1737, (O. S.) of pious and reputable parents, who made it their great concern to train up their children in the nurture and admonition of the Lord, and to enforce their instructions by a correspondent example. While Mr. STILLMAN was young, the family removed to Charleston, South Carolina.

Although our deceased friend mentions some serious impressions on his mind when quite young, yet they were generally of short continuance. He pursued the vanities of the world, like other young people, and lived in a state of sinful security, until awakened by a sermon, delivered by the late excellent Mr. Hart; when he says, to borrow his own language,\* "My mind was again solemnly impressed with a sense of my awful condition as a sinner. This conviction grew stronger and stronger. My condition alarmed me. I saw myself without Christ, and without hope. I found that I deserved the wrath to come, and that God would be just to send me to hell. I was now frequently on my knees, pleading for mercy. As a beggar I went, having nothing but guilt, and no plea but mercy." How long he continued in this distressed condition, I do not find particularly stated; but it appears, that from several passages of scripture he obtained a degree of hope and comfort, though not entirely satisfied. Not long after, he heard Mr. Hart discourse from Matt. i. 21. *And she shall bring forth a son, and thou shalt call his name*

\* This account is extracted from his Diary.



*Jesus ; for he shall save his people from their sins.* Under this sermon, "Christ (saith he) became precious to me ; yea, all in all. Then I could say of wisdom, *Her ways are ways of pleasantness, and all her paths are peace.* That I still think was the day of my espousal. Glory to God for the riches of his grace to me. Why me, Lord ? &c." He was soon after baptized, and received into the church under the pastoral care of Mr. Hart.

Feeling an ardent desire for the salvation of his fellow sinners, he was led to contemplate, with much seriousness, the work of the ministry. With a view to this, he was placed at an academy in that city, under the tuition of Mr. Rind, a very celebrated master.

After finishing his classical education, he spent one year in the study of divinity, under the direction of Mr. Hart. Being called by the church, he preached his first sermon on the 17th of February, 1758 ; and on the 26th of February, 1759, he was ordained in the city of Charleston, to the work of an evangelist, to settle where God in his providence should call him.

Not long after, he embarked for Philadelphia, to visit his native city.\* While in that place, he received from the university of Pennsylvania a master's degree. The same was conferred on him by the university of Cambridge, in 1761.

\* On the 22d of May, 1759, he was married to Miss Hannah Morgan, daughter of Even Morgan, Esq. merchant, of that city ; by whom he has had fourteen children, five of which died in infancy. Seven of those who lived to adult years, they have been called to follow to the grave ; three of whom were settled, and have left young families to mourn their loss. Two daughters (Mrs. Newman, wife of Mr. William Newman, of Brighton ; and Mrs. Gray, wife of Rev. Thomas Gray, of Roxbury) only remain, to comfort their afflicted mother, and soothe her declining years.



After preaching two or three years in different places, in the southern and middle States, he was induced, from his ill state of health, to visit New England; hoping that the exercise, together, with the change of air, might prove beneficial to him.

In 1763, at the request of the Second Baptist Church, he removed to Boston; and after preaching one year, as an assistant to Mr. Bound, he accepted an invitation to settle with the First Baptist Church, and was installed in the pastoral office on the 9th day of January, 1765: which office he has continued to discharge, with uncommon acceptance and success, until removed to the church triumphant.

With a view more especially to assist young men in obtaining a suitable education for the ministry, he employed his talents and zeal in aiding the interests of BROWN UNIVERSITY, which was then in its infant state. We find his name in the Act of Incorporation, 1764, in the first list of Trustees. He was some time after elected into the Fellowship, in which branch he continued until his decease. In 1788, the university conferred on him the degree of *Doctor in Divinity*. His exertions in assisting pious young men in obtaining an education, are too well known, and too numerous, to be here recapitulated.

Few men are alike eminent in all the different duties of the ministerial office; but it would, perhaps, be difficult to say in which of these our deceased friend most excelled.

In prayer, he always seemed to his audience as if engaged with a present Deity. His addresses to Heaven were generally short, but very comprehensive; they were solemn and edifying, and

usually very feeling and impressive. With what fervency of spirit, with what propriety and fluency of language, has he led your devotions, while pouring forth his soul for blessings on Zion and on a world of sinners.

The sick chamber and the house of mourning, furnished occasions for which his talents and sympathetic feelings were remarkably adapted. While listening to his fervent and pious supplications, the sick have almost forgotten their pains; and in the midst of overwhelming grief, the mourners have felt the balm of consolation poured into their wounded bosoms. Nor was his tender, sympathizing conversation, at these seasons, less interesting than his prayers.

As a preacher, whether we consider the matter or manner of his preaching, he was of the first eminence. His discourses were not mere skeletons of dry morality, but rich repositories of evangelic truth. Christ formed the grand subject of his preaching: he gloried in the doctrine of the cross. The various branches of Christian theology, were all discussed at proper seasons: but there were some particular subjects, which to him appeared all-important to the salvation of his hearers; to these their attention was more frequently invited. The supreme Deity of God our Saviour; his personal and mediatorial fulness; his complete and finished righteousness, as the only foundation of hope for guilty men; the total moral depravity of man; the efficacious work of the Holy Spirit, in quickening such as were dead in trespasses and sins: the sovereignty of God, in bestowing grace on sinners, who deserved his everlasting displeasure; the happy ef-



fects of this grace on the feelings, tempers, and lives of such as are the subjects of it; were some of his favourite topics. But whether any of these, or some other subject, formed the theme of his discourse, it was always handled in such a manner as to interest the feelings of the heart, and to correspond with the experience of the believer.

Having himself, under repeated afflictions, experienced largely of the supporting influence of religion, he was eminently qualified to administer consolation to others. Few persons could describe with such accuracy, and enter with such facility, into all the feelings and exercises of the tempted, tried believer. Like a skilful surgeon, he knew when the wound was sufficiently probed, and when to apply the balm of promise.

In fine—in the choice of his subjects, in his arrangement, in amplifying and in applying them, he appeared like a wise master builder, like a workman that needed not to be ashamed. He knew how to give a portion to six, and also to seven; and so to divide the word of truth, that each might receive his portion of meat in due season.

His sermons were always studied, and principally written; yet, from his manner of delivery, (a manner peculiar to himself) he always appeared as easy as if speaking extempore. Indeed, it was his constant method, to add at the moment such thoughts as occurred to his mind while speaking. These thoughts were as naturally connected with the subject, as though they had been a studied part of it; and as they were usu-

ally delivered with much pathos, they had the happiest effect upon the audience.

As a public speaker, as a pulpit orator, he was perhaps second to none. His voice was uncommonly majestic, harmonious, and pleasant; and his manner, though grave and serious, was peculiarly graceful and engaging. His remarkable animation seemed to give additional interest to every subject which he handled. Those who heard him, might with propriety have said of him, what was said of another eminent preacher:—"This man is in earnest; he believes what he says, and says what he believes: verily, this is a man of God! Ten such men, and Sodom would have stood!"

As the Father of Mercies had designed Dr. STILLMAN for eminent usefulness in his church, he furnished him with gifts and talents suited to the station he was to fill. To a good natural genius, enlivened by a fine imagination, and a heart richly replenished with grace, were added the advantages of a polite and liberal education. In his manners, there was an unaffected elegance and ease, which rendered him uncommonly agreeable to every circle. The affability and kindness with which he treated persons of every description, were not less the effect of a natural delicacy, than of a general knowledge of mankind; hence, to the great he could never appear servile, nor to those in humbler stations imperious.

As an enlightened, judicious, evangelic *divine*, Dr. STILLMAN ranked high in the religious world. His discourses on imputed righteousness, and his sermons on apostolic preaching, may be taken as

\* The late Rev. Abraham Booth.



a general specimen of his sentiments. A candid perusal of these would afford a rich repast to a pious mind. It may in truth be said of him, that his *praise was in all the churches*: hence religious strangers of all denominations, who have visited this capital, have generally made their calculations to hear him; and often have they gone away, saying, "we have heard a man who has told us all our heart."

The numerous public occasions on which he has been called to officiate, fully evince the high estimation in which he was held by his enlightened fellow-citizens.\*

From early life, Dr. STILLMAN was from principle a Baptist, and conscientiously practised what is called *particular communion*. Yet he was a sincere lover of the pious and good of every denomination. He never believed that the peculiarities of a sect ought to form a separating line, or hinder the union of good men for the advancement of the common cause of our Divine Redeemer. With many such, he had long lived in habits of undissembled friendship.

Nor was he less amiable in the different walks of social and private life. His happiness seemed to consist in making all around him happy. Those most intimately connected with him, ever found him a pleasant companion, a judicious counsellor, and a faithful friend. The various offices of domestic life were discharged with the same fidelity and tenderness which marked his public conduct. In the endearing relation of husband, he was faith-

\* See a list of his printed works, on the last page of this pamphlet. He had also been Chaplain several years to one or both branches of the General Court.

ful, condescending, and sincerely affectionate. As a parent, he was tenderly compassionate, and assiduously kind and indulgent. Indeed, all who resided under his roof experienced his paternal care and goodness. But, alas! he is gone!

To the family, the loss is irreparable! May the God of infinite compassion support the dear afflicted widow, and afford her in this day of sorrowful visitation an unusual degree of Christian fortitude and resignation. We mingle our sympathetic tears with her's, and fervently pray that she may daily experience more and more of the supporting influence of religion, until she shall have filled her span of life, and be called to shake off "dull mortality," and follow her departed friend to that happy world, where God is all in all.

To the dear bereaved children, grand-children, and other relatives, we wish the richest consolations of the gospel; that you may all know and serve the God of your father, with a perfect heart and willing mind. You have long been indulged with one of the most pious and best of fathers. May you not only remember and profit by his instructions, but may you imbibe his excellent spirit, imitate his example, and follow his steps, as he followed Christ. And when the mortal hour shall come, which shall separate you from every thing terrestrial, may you then be found adorned with the perfect righteousness of the Saviour, and admitted to the full fruition of God.

We tenderly sympathize with this deeply afflicted Church and Congregation. God is calling you, my respected friends, to mourn the sudden removal of your much-loved Pastor. Painful event! But the voice of Heaven is, *Be still, and*



*know that I am God.* His work was done: he was ripe for heaven, and earth could detain him no longer. The time of his departure was come: he had fought a good fight, he had kept the faith, and has now finished his course; and we doubt not but ere this has received his crown.

Have you not with the voice of mourning reason to mingle adoring gratitude, that God has spared him to you so long? His slender habit and *often infirmities*, little presaged a life of seventy years. Forty-two years, the ninth of January last, since he took the pastoral charge of this flock. He has out-lived all his cotemporaries: not a single minister survives him, who was in the town at the time of his settlement.

Great indeed have been the blessings which you have enjoyed under his ministry. You have been favoured with several seasons of refreshing from the presence of the Lord, in which large additions have been made to this church. And are there not many here to-day, who are the seals of his ministry? Will you not have occasion to bless God to all eternity, for his unwearied labours of love for your salvation? How often have you been to him, as children to a father, under your doubts, fears, and temptations! And did you not constantly find him patient and kind? yea, *even as a nurse cherisheth her children?* Have not your hearts often melted under his affectionate exhortations? and did you not come away resolved to live more devoted to God than ever?

Are not some softly saying, 'O, I loved the dear man, but I fear I have never profited as I ought to have done by his preaching: if I die in my sins, my conscience will forever acquit him,

for he has faithfully warned me to flee from the wrath to come.' May God grant you repentance unto life, lest he appear as a *swift witness* against you at the last day. Little did you think, when you heard him last in this house, that you were hearing him for the last time. Ah! you ought always to hear as if it were the last time! But can it be? Is that heart now cold, which has so often glowed with love to God and to immortal souls? Are those lips, which imparted such words of grace, sealed up in silence? Yes! You will hear his voice no more! You will see his face no more! No more will he bring to you the messages of salvation! His course is finished, and finished with joy. He had just filled the span of life allotted to man, and has *come to his grave as a shock of corn cometh in in its season fully ripe.\** It was his constant prayer, that his life and usefulness might run parallel. God has granted his desire.

He had evidently been setting his house in order, for some time past, and gradually taking his leave of you. Have you not observed that his public preaching bore this aspect? Have you not repeatedly heard him say, within a little time past, "I am an old man; I am just winding up my ministry?" But ah! you hoped it would not be so, and therefore did not realize it. Impressed with the solemn thought, that he was shortly to put off his earthly tabernacle, he was anxiously concerned, *that after his decease you might be able to have the things which he had taught you always in remembrance.*

\* He was seventy years old the day before he died.



You know how much his heart was set upon finding an acceptable assistant, with a view to his becoming his successor ; one who could take you by the hand and lead you, when he should be here no more. You also know how peculiarly happy and satisfied he has been, in the pleasing prospect of your being supplied with such an one. Could he have lived to have seen it accomplished, it seems he would have said with good old Simeon, *Lord, now lettest thou thy servant depart in peace.* But although this has not been granted, yet like Moses he has been permitted to ascend to the top of Pisgah, and behold the pleasing prospect opening before his dear people, and then like Moses to be taken to heaven. May the *mantle* of our ascended Elijah fall on his successor, with a double portion of his spirit ; then indeed shall this mourning vine be comforted, when God shall give them another pastor after his own heart.

But the mournful event we are now solemnizing, is not limited to this congregation alone. The ministers of the gospel, the churches of Christ, and the interests of religion in general, will most sensibly feel the loss. *Know ye not, my brethren in the ministry, that a great man is fallen in our Israel?* Yes, you know, and you lament the fall of a brother so eminently useful, and one who was endeared to many of you by habits of intimacy and friendship. But perhaps none of you will more sensibly feel this loss, than the person who now addresses you. Sixteen years of the most intimate and increasing friendship, had peculiarly endeared him to me. Often did I go to him as my friend, my father, my guide ; and often did we *take sweet counsel together, and walk in*

*company to the house of God.* But my friend is gone! Shrouded in that coffin, lies all that earth could claim of this good man. The immortal soul has flown to the bosom of its God, and is now, we doubt not, mingling with the spirits of the just made perfect. While watching the progress of death in taking down his earthly tabernacle, and finding my fond heart unwilling to resign him, as if to give me this last lesson on submission, he gently raised his head and said, "I desire to have no will of my own." Before he wholly lost the power of speech, I caught part of another broken sentence; it was to this import, "God's government is perfect."\* Thus, without scarcely feeling a pain, he finished his mortal course, and fell asleep in Jesus.

May we, who profess to be stewards of the mysteries of God, be concerned to be found faithful unto the death, so that we may finish our course with joy, the ministry that we have received of the Lord Jesus.

May the Spirit of the living God sanctify this mournful event to this numerous weeping assembly. Never more will you see that animated form, nor hear that voice which poured the melodious sound of salvation upon your delighted ears. Fatigued with the toils of the day—behold,

\* Dr. STILLMAN had, by a slight indisposition, been detained from preaching for two Lord's days; but no alarming apprehensions were entertained, until about 11 o'clock, the eleventh instant, when he experienced a paralytic stroke: which at first seemed only to affect the left side of the mouth; but in a little time it pervaded the whole system. An emetic was ordered by his physician, which operated kindly. But notwithstanding this, he became momentarily more insensible, until he sunk into a sound sleep. In this situation he continued, with very little appearance of distress, until he closed the scene of life, at about 40 minutes past 12 o'clock at night.



*our friend sleepeth! Mark the perfect man, and behold the upright; for the end of that man is peace.*

Are not many now saying in their hearts, *Let me die the death of the righteous, and let my last end be peace like his?* Then obey that gospel, which has so often been set before you in the clearest manner by our deceased friend: live as he taught you, both by his doctrine and example, and then you may hope to die well, and meet your Judge in peace.

While we to-day are embalming with our tears the remains of our departed friend, were his gentle spirit permitted to address us from his mansion in the skies, would he not, with all his wonted tenderness, endeavour to allay our sorrows, and soothe the anguish of our throbbing hearts? Could his voice reach us, with rapture we might hear him say,

Weep not for me: I've quit my house of clay,  
To live in realms of everlasting day.

May God prepare us all to meet him in that happy world, for Christ's sake. Amen.



*List of Dr. STILLMAN's Publications.*

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- A SERMON on the repeal of the Stamp Act, 1766.  
A Sermon on the death of his mother, Mrs. MARY STILLMAN, 1768.  
Four Discourses, on the propensity of mankind to make their own righteousness the ground of confidence; the deficiency of such righteousness; imputed righteousness one of the glories of the gospel; St. Paul's meaning in Philip. ii. 12, 13. 1769.  
A Sermon on the character of a good soldier; delivered before the Ancient and Honourable Artillery Company, in Boston, June 4, 1770.  
A Sermon on the vices and dangers of youth; preached at the desire of a number of young men in Boston, Wednesday evening, May 8, 1771.  
Substance of a Sermon, delivered at the ordination of Rev. SAMUEL SHEPARD, in Stratham, New Hampshire, Sept. 25, 1771.  
Two Sermons, on Psalm cii. 19, 20, and on Prov. xvii. 25. preached on the Lord's days preceding and following the execution of LEVI AMES, October, 1773. Two editions.  
A Sermon on the death of Hon. SAMUEL WARD, Esq. member of the Continental Congress, from Rhode Island, and delivered before that body in Philadelphia, March 26, 1776.  
A Sermon on the General Election in Massachusetts, May 26, 1779.  
A Sermon on Charity, preached before the most Ancient and Honourable Society of Free and Accepted Masons in Charlestown, June 24, 1785.  
An Oration, delivered to the inhabitants of the town of Boston, July 4, 1789.  
Three Sermons on Apostolic Preaching, 1790.  
A Sermon on the death of NICHOLAS BROWN, Esq. of Providence, (R. I.) May 31, 1791.  
A Sermon on the French Revolution, preached on the annual State Thanksgiving Day, Nov. 20, 1794.  
A Sermon on the ordination of Rev. STEPHEN SMITH NELSON, preached in Boston, Sept. 15, 1797.  
A Sermon on National Fast Day, April, 1799.  
A Sermon on the death of GEORGE WASHINGTON, late President of the United States of America, 1800.  
A Sermon on the opening of the New Baptist Meeting-House in Charlestown, May 12, 1801.  
A Sermon on the first Anniversary of the Boston Female Asylum, Sept. 5, 1801.  
A Sermon on the ordination of Rev. THOMAS WATERMAN, Charlestown, October 7, 1802.  
A Sermon on the first Anniversary of the Massachusetts Baptist Missionary Society, May 25, 1803.  
A Sermon on the ordination of Rev. LUCIUS BOLLES, preached at Salem, January 9, 1805.  
A Sermon on the death, and preached at the funeral, of Rev. HEZEKIAH SMITH, D. D. of Haverhill, Jan. 31, 1805.
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✂ Subscription Papers are issued for publishing a volume of Dr. STILLMAN's Select Sermons, several of which have never been printed.

